

# The Manifesto.

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The Gospel Testimony of Mother Ann Lee and the Elders, William Lee and James Whittaker.  
No. 5.

*Published expressly for the several Communities of Believers in 1816. Rewritten by Henry C. Blinn.*

MOTHER ANN and the Elders would occasionally relate to the Brethren and Sisters some of their own experience and the sufferings through which they passed in the earlier part of their faith.

Mother Ann's experience in particular, as it evidenced her indefatigable zeal and invincible fortitude of soul was very instructive and interesting. To those who accepted the faith it had a great effect in stimulating them to faithfulness in the way of God.

Just previous to the imprisonment of the Believers, in Albany, they were all under much tribulation, as they expected that Mother Ann and the Elders would be driven from their home. Their meetings were seasons of prayer and sadness. At this time Mother Ann entered the room, and said to the Brethren and Sisters, "The wicked men of Albany are plotting against us; they are making an effort to drive us from our home, and it is unknown to me whether I shall ever see you again in this world."

To a company that visited Watervliet in 1780, she said, "I love the day when I first received the gospel, I call it my spiritual birth day. At that time I prayed earnestly to God, day and night. I was, at times, under great tribulation, so that I could not rest. I prayed to feel a sense of the sufferings

of those who were in distress that I might keep my soul awake to God."

"I made a confession of all sin to my Elders, one by one, and repented of them in the same manner. I then labored to overcome the nature of sin for myself. It was made known to me by the revelation of God, that he would support me through all trials, and establish me an Elder in the Church."

"When I set out to serve God, I served him day and night, and prayed for deliverance from everything that was offensive in his sight. Many times when I was about my work, I felt the blessed gifts of sorrow. If I was weary and in need of rest, I labored for the spirit of God to aid me, that I might feel refreshed."

"I strove to be temperate in all that I ate and drank, that my soul might hunger for nothing but God. The Lord revealed to me the depth of man's loss, what it was and the way of redemption. Then I was able to bear an open testimony against all sin, and I felt the love of God flow into my soul like a fountain of living water."

Before I found Christ, I found that I had a deceitful heart and was very wicked, so that I could not trust to my own soul, and I made this promise to my God. "I will not allow my soul to rest till I have received a baptism into the spirit of Christ Jesus."

"I cannot deny this manifestation of the goodness of God, but I must dwell in the light forever more."

Persecutions that fell to the lot of  
Mother Ann and the Elders, while  
they resided in England.

The apostle has very kindly left us

this assurance, "All that will live godly in Christ Jesus shall suffer persecution."

Mother Ann and the Elders learned by a long and painful experience, the truthfulness of this apostolic assertion.

So soon as they left the ordinary course of the world and gave their souls in prayer to God, that they might become purified temples for the holy spirit to dwell in, the enemies of the cross of Christ began to annoy them and finally to persecute them in a malicious and savage spirit.

Some of these instances that occurred while they lived in England, were related by the Elders to the Believers in this country.

They are striking evidences of the inveterate hatred of a lost world, against every increasing manifestation of Divine Light. An attempt was made upon the life of Mother Ann, but it does not appear that this was done by any legal process. It is supposed that it was stimulated by the connivance of some of the officers of the stone prison, with the designs of her enemies.

Mother Ann was confined in a small cell of the prison with the evident intention of starving her to death, as none of the officers of the prison visited her during this time. Here she was kept fourteen days without any kind of sustenance, except what was conveyed to her, privately, through the key-hole of the door, after the first two days, once in twenty-four hours.

This act of great kindness was done by one of the Believers, who found access to the door of her prison, and inserted the stem of a pipe through the key-hole. Into the bowl of this pipe he poured a small quantity of milk, mixed

with a little wine, which was her only temporal support during the whole time of the imprisonment.

At the end of fourteen days the door was unlocked and to the great surprise of her enemies, she was not only alive, but as well as when she entered the prison. Some who were present and saw Mother Ann in such perfect health, said that a supernatural power attended her and declared that it was wrong to imprison or to oppress such persons.

Speaking of this instance Mother Ann remarked, "Because I bore a testimony against their sins, and told them of their wicked lives, they hated me."

"You must all be faithful and they will hate you as they have hated me, for wicked men and women will always hate those who take up their crosses against the sins of the world."

Elder John Hocknell remarked that the people were astonished, when they saw Mother Ann walk so actively, after such an imprisonment.

Elder James Whittaker speaking of this persecution, said;—"I was young at that time, and had but little acquaintance with Mother Ann, but I could not rest as I wanted to do something for her. At length I thought what I might do, and bought a bottle which I could carry in my pocket. I then bought some wine and some milk, and a pipe with a long stem. At night I waited till all were asleep; then went to the prison and accomplished my mission of mercy as God had led me. This I did several times and I know I received a blessing of God."

Mother Ann relates that one of her brothers was very much opposed to her religious teaching. He spoke in very rough terms to her about it, and she

said, "I felt no liberty to answer him." "Will you not answer me," said he. "At this he became so angry that he obtained a staff and abusively used it upon my person, but I sensibly saw the bright rays of the glory of God which shielded me from harm; I cried to God for his healing power and it came like balsam to my soul."

A mob arose at one time and seemed determined to put an end to my existence. They carried me into the highway, and ordered me to advance. I made the attempt but was thrown to the ground. When I arose and began to walk they struck and kicked me every few steps for more than a mile. I was so faint that I thought they would take my life."

"While I was suffering from this merciless mob, not one friend was allowed to be with me; but God, in his mercy remembered me, and sent a man who was instrumental in my deliverance."

This man was impressed to go somewhere, but he could not tell where, nor for what purpose. Having ordered his horse he rode hastily, as for the saving of his own life, and soon came to a large concourse of people. He then enquired about their business. On being informed he rode to the place where I was and commanding the mob to desist, reproved them for their cruel conduct, and ordered them to disperse immediately. He then inquired if I had any friends present, if not he would care for me himself."

"Elder John Hocknell soon arrived and stated that he was my friend. Thus God made use of this noble man to do his will. 'And the earth opened her mouth and helped the woman.'"

Elder John Hocknell remarked, "I followed closely in the rear of the mob, through the hope of rendering some assistance to Mother Ann. I had not proceeded far when I was seized by several persons and rudely thrown into the vault of a privy. It was with much difficulty that I escaped from this unpleasant place. On obtaining my freedom I went immediately into a bath and then secured a change of garments. In a short time I was again on the road and soon overtook the mob. They had supposed that I should not be seen again and my presence aroused their savage natures, so that they beat and abused me severely, then threw me into a slough."

"Although I was in pain and my head and face much bruised and bloody, I prayed to bear it all, with patience. After these inhuman creatures left me, a poor woman came and bound up my head. I took another bath and again changed my garments, and once more went in search of Mother Ann. When I came to the place where she was, the nobleman was reproving and dispersing the mob. Agreeably to his orders I took good care of Mother Ann. We went and obtained some food and then returned home in peace."

Other instances of persecution were related by Mother Ann. "Once," said she, "I hid myself from a mob, in a large quantity of wool that was in the attic of a house. I heard the mob enquire for me, and then threatened to search the place. The man gave them liberty and they came into the loft where I had made my hiding place. I heard them say. She is not here. There is nothing here but wool! So they left the house and I went down and rested in peace that night."

"At one time I was accused of blasphemy. My accusers told me that my tongue must be bored through with a hot iron and that I must be branded on the cheek." I was then arraigned before the ministers of the church. They wanted me to talk to them as I had talked to others. I told them that they must wait for it was the operation of the spirit of God. After a consultation among themselves they warned the people not to hurt me. A mob, however, is never satisfied and some of them said that the Shakers should be stoned to death."

"Father William, Father James, Daniel Whittaker, James Shepard and myself were then led into a valley to be stoned. Daniel Whittaker receiving a wound on the head, threw the mob into a contention and through fear of the civil law they soon dispersed."

"While they were throwing the stones I felt myself surrounded by the spirit of God and my soul was filled with love, I knew that they could not kill me because my work upon the earth was not done."

(TO BE CONTINUED.)

MY BROTHER:—On reading from the June Manifesto, and reflecting upon a mighty question propounded at the close of a worthy historical production from the pen of brother Louis Basting, to wit;—'Who is a Christian according to the high standard of the New Testament,' I could but think that to Christian sects, Christian professors generally, the interrogatory was embarrassing.

Of all the millions bearing the Christian name, who or how many can answer, I know my life to be completely hid in Christ? How many can confidently reply,—that from early dawn to setting

sun, my whole service is unselfish, wholly devoted to the support of the principles of truth, with no reserves, no act performed that would not commend me to our Father and Mother in heaven and merit blessing; no word spoken that was idle, unweighed or would condemn me; no seeking or longing for objects forbidden the genuine follower of Christ or a thought indulged that should on the instant be rejected; and no motives I would wish to conceal from mortal eye?

Who among this throng is not to be found in the broad way, where but little sacrifice is demanded and self-denial is not the order of its travelers, or by them practised? Who acts the good Samaritan, and who but passes by on the other side to escape duty, the rendering of a service of humility, the making of a sacrifice of pleasure, thus forbidding the indulgence of some animal propensity; who in their hearts do not truly reject Christ, virtually pierce him and place his life and example too far off to be reached, thus consoling and stultifying themselves with the false idea; that Jesus the Savior, the son of man is a portion of Deity, whose life was too exalted for imitation and beyond the reach of the capabilities of man; that his blood shed on Calvary cleanses every impurity of the heart of those professing his name and his sacrifices atone for all their errors?

Multitudes profess Christ and are called by his name. Are there not multitudes, far from being pure in heart who flatter themselves they shall see God and reign with Christ, however much they set aside the precepts and example of Jesus and walk in the light of the fires of their own kindling; and

however positive the declaration that such shall not see God? Little do such regard the spirit of the sermon on the Mount. Virtually they despise the poor in spirit, the mourner, the meek, him that hungers and thirsts after righteousness, the merciful, the pure in heart and the peacemaker. Such have no just claims to the character of being the light of the world, the salt of the earth. Such dispel the light and become clouds of darkness. Such, if ever salted with the fire of truth, have lost their savor, and through false teaching and ungodly lives by their name and profession of christianity have become a curse in the earth, unworthy the respect of intelligence or reason, science or religion.

Deliver me from all forms, ceremonies and ordinances devoid of the spirit and substance that give to the soul progress and are of a redeeming character. I weary of every shade of sanctity, every name and profession not associated with godliness. Give me the truth that maketh free, or take away the knowledge of a cloak that gives no excuse for sin. Ignorance is preferable to light, unless light is accompanied with that power which looses the bands of wickedness, undoes heavy burdens and lets the oppressed go free. A gospel that breaks not every yoke is not the saving gospel of Christ. Therefore if the means of salvation is not found in obedience to a declaration and testimony, the evidence is clear that souls are not baptized into the spirit and power of the gospel of Christ; and no soul should rest until that revelation is reached.

Abraham Perkins.

*Enfield, N. H*

Lying lips are an abomination to the Lord.

## THE SABBATH.

NANCY G. DANFORTH.

WHEN God made an end of his creation, He rested for a season; and not only so, but He hallowed that time, thus making it holy. After two thousand five hundred years had passed away, the law was given to the Jews, when the Sabbath was renewed, with many injunctions to keep it holy and sacred, a holy convocation to the Lord, a day of humility or rejoicing wherein they should do no servile work. Whoever violated this law was punished with death. Then was added a week of Sabbaths; again a whole year was to be kept holy, when all should be released from any bondage wherein they had been made to serve. This was enjoined upon them forever so long as they remained a people. While they were obedient to the commands of God they were abundantly blest and prospered; their enemies were subdued and slain. Indeed, they sometimes had only to "Stand still and see the salvation of God." Thus showing the power of God to be sufficient to save all who trust by yielding strict obedience to the requirements, "Resist not evil," or, in other words, contend not with those who would seek your harm; but bow submissively and in the spirit of the Lamb thou shalt overcome and surely prevail. It was thus with the Jews: in the days of their prosperity. But when they were carried away captive by their enemies, it was often said, "Ye have polluted my Sabbaths." The prophets frequently warned the people to repent of their desecration of the Lord's Sabbath.

The ancient Jews were called to be

the Lord's people, chosen to do a figurative work. All the laws and many prophecies pointed to the final work of redemption; therefore we see in this law of the Sabbath, a point of peculiar meaning and interest. The Lord ceased from his work of creation and man is called now in the fullness of time to do the same, as it is written, "He that hath entered into his rest, he also, hath ceased from his own works, as God did from His; on the Sabbath they were to perform no servile work."

In this last great Sabbath we may not pander to servile passions that will bring the soul in bondage to the adversary. The Jews were to keep a great Jubilee; so may we rejoice in songs of praise, for deliverance from worse than Egyptian bondage. It is the privilege of those who are blest with a knowledge of Christ's second appearing to live free from the baneful influences of sin; thus to enjoy a perpetual Sabbath of praise and thanksgiving, even in this life. The Jewish Sabbath was a striking figure of this rest from sin.

If we would be sons and daughters of God, we must be guided by this law of the Sabbath and cease from "finding our own pleasure, or speaking our own words," that is, not find pleasure in anything save the will of God. When we reject this testimony of true obedience to known law, God will also reject us from being His "peculiar people" even as He did the Jews.

Canterbury, N. H.

SOME one expressed the idea that our days are rounds in life's ladder, which give way behind us at every step. There is no retreat. But he who follows Christ assures his heart with this reflection, "My days are stairs that lead to life's great end;" there is no defeat.



## STAND LIKE AN ANVIL.

BY BISHOP DOANE.

(We call special attention to these golden verses, inspired and inspiring, by an Episcopal Bishop. Such "word of God" as this is not bound by any limitations of creed or sect.)

"Stand like an anvil," when the strokes  
Of stalwart strength fall thick and fast,  
Storms but more deeply root the oaks,  
Where brawny arms embrace the blast.

"Stand like an anvil," when the sparks  
Fly far and wide, a fiery shower;  
Virtue and truth must still be marks  
Where malice proves its want of power.

"Stand like an anvil," when the bar  
Lies red and glowing on its breast;  
Duty shall be life's guiding staf,  
And conscious innocence its rest.

"Stand like an anvil," when the sound  
Of ponderous hammers pains the ear;  
Thine but the still and stern rebound,  
Of the great heart that cannot fear.

"Stand like an anvil," noise and heat  
Are born of earth, and die with time;  
The soul, like God, its source and seat,  
Is solemn, still, serene, sublime.

—Selected.

## INWARD PEACE.

My peace with Thee my Heavenly Father,  
Is peace with all my earthly kin,—  
For how can I thy blessing gather  
If not in love allied to them?  
To love our brother in the spirit,  
We know we have the love of God;  
And without such how shall we merit  
His blessing on the heavenly road?—M. W.

WHAT SHALL I DO TO BECOME  
A SHAKER?

BY H. C. BLINN.

THE above interrogation is frequently made, yet the answer is very simple and easy to be understood. One of the first things to arrange in the mind is the resolution to "live soberly, righteous-

ly and godly in this present world."  
"Cease to do evil and learn to do well."

"That," says the enquirer, "is indeed, very simple, and perfectly satisfactory, and pursuing that course you must have a beautiful home."

A CHRISTIAN COMMUNITY is certainly a beautiful home, and it is more than that; it is a spiritual home. The term home, should never be construed to mean an asylum or simply a home for the needy or destitute.

On this account the Shakers should exercise a judicious care and not gather into their families those persons who would become members only in name.

To be efficient workers, those who are accepted must be in sympathy with the interests of the Community and be willing to adopt the principles of the order, and maintain the rules and regulations which are for the protection of the Society.

It would seem to be quite necessary for a person of mature mind to make careful self-examination, and be assured that he is prepared for the required sacrifice. To forsake the relations and connections that constitute the order of the world, in short, "To crucify the world with all its affections and lusts."

A Community may be and often is imposed upon by the application and acceptance of those who are not worthy of the privilege. Jesus, our exemplar, has said, "He that cometh to me (in a humble spirit) I will in no wise cast out." He prepared a wise and beautiful formula which should be learned by those who contemplate entering a religious Community and holding the relation of Brethren and Sisters.

They should show, by good works, that they are dependent upon Communi-

ty for the blessings which only a Community can bestow, or in other words, be "humble in spirit." They should be known for their honesty, their self-denial and their faithful perseverance in the cause of right. Jesus says, "Blessed are they that hunger and thirst after righteousness." They should be kind and forgiving. A gospel affection should be wrought out for those with whom they live, and nothing cruel or unkind should be manifested toward either man or beast. "Blessed are the merciful."

The Revelator wrote that nothing could enter the New Jerusalem that was false or that was defiled. This should be borne in mind in the preparation for Christ's kingdom on earth.

To be "pure in heart" is an essential condition, and any one entering a religious Community should abandon "all uncleanness and covetousness" and let "neither filthiness nor foolish talking nor jesting be once named among you, as becometh saints." Eph. v.

Unless the spirit of the peacemaker is largely cultivated there could be but slight hope for harmony in any class of people that have been gathered from the ranks of the world. The peacemaker embodies the essential element for the prosperity of the order, and may well be classed among the children of God.

The man who wishes to accept the testimony of Jesus Christ should keep these sayings, that he may lay a foundation which neither fire nor flood can destroy.

To enter a Community demands a change which should be thoroughly investigated. It is to leave the order of the children of this world and enter an order of united inheritance and of uni-

versal love. Some may call this a change of heart, and indeed, that is a good term, but we will present it in the words of the Apostle, "Put off the former conversation of the old man which is corrupt, and be renewed in your spirit. Put away lying and speak every man truth with his neighbor. Let him that stole, steal no more. Let no corrupt speech proceed out of your mouth. Let all bitterness and wrath and anger and clamor and evil speaking be put away from you. Be kind to one another, forgiving one another." Eph. iv; 22-32.

Those who are not prepared to accept this discipline of the Apostle, have not yet counted the cost of a Christian life. Persons may grow weary of the fruits of a life of unrighteousness and wish to escape to some spiritual retreat, anticipating a great deal of happiness on their own part, without deliberating carefully the essential sacrifice which they must make in order to secure the privilege.

Communities for their own prosperity and individual peace must be surrounded by a system of rules and regulations that will cover all their interests. These must be religiously maintained by every member as the success of the order depends largely upon their careful observance.

A great many people drift along from year to year without taking serious thought of the imperative duties of life, and from a multitude of causes look toward a Community for a home. Some may be led by high spiritual attractions, desiring a nearer walk with God, while others with sinister motives may expect that Society will patiently bear all their burdens.

Biblical history informs us that a class of people went out seeking for Je-



sus, that were not especially awakened by his gospel testimony. Jesus spoke to them as we might speak to many who call upon us. "Ye seek me, not because ye saw the signs, but because ye did eat of the loaves and were filled."

It is very true we should not refuse to entertain an industrious, honest, poor man, while we might an unprincipled rich man. Whatever may be the inducements for a man to enter a Christian Community, he should have this fact thoroughly impressed upon the mind. That he enters the order as a pupil and not as a teacher. He comes to receive the gift of the Community in obedience to the cross of Christ, and to leave behind him "the lust of the flesh, the lust of the eye and the pride of life."

If he really means to renounce the world with all its allurements and sins, he will not endeavor to see how many he can carry along with him. Let him seek first the kingdom of God and its righteousness. Make an honest confession of his sins, settle his just debts, cancel all lawful obligations and after having done this he may be able to speak with the Apostle.

"I am not ashamed of the gospel of Christ, for I know it is the power of God unto salvation to every one that believeth."

*Canterbury, N. H.*

### AGNOSTIC-ISM.

HARVEY L. RADB.

Discourse delivered at South Union,  
Ky. June, 6, 1886.

AMONG all the Isms that have been introduced into the world in the last five hundred years the Agnostic seems to be the most dangerous to the religious

and spiritual life. The first article in the Agnostic's creed affirms the existence of an Eternal Energy from which all things proceed but it dares not to call it God. The second. All things occur according to law. The creed seems to be the invention of Prof. T. H. Huxley of England. Whatever he intended by its introduction I know not, but as it is used by his adherents and followers, it seems to be involved in a contradiction—It is made to mean both to know and not to know that is I know and don't know thus or so—They know things occur according to law, but do not know there is a law maker, and go on building up the Potentiality of matter with no aspiration above the mere animal life.

"Its Apostles can speak only of a full stomach, comfortable clothing, the cook shop, beer garden, &c.," and leave the world to fight for equal earthly enjoyments with no promise to a future bettering; and what does such existence mean? A weeping birth, a smitten child, a wayward youth, oppressed man, afflicted and sorrowing woman, a mourning death, and all is over! The sect is now publishing an Annual in defense of their doctrine, in which Huxley, the high Priest thus defines it, "Agnosticism is of the essence of Science. It simply means that a man shall not say he knows or believes that which he has no scientific grounds for professing to know or believe," thus placing all knowledge on intellectual ground, ignoring God and everything Spiritual. He continues:—"I have no doubt that scientific criticism will prove destructive to the forms of supernaturalism which enter into the Constitution of existing religions"—This will certainly prove

true with all religions that base any part of their structure on Science which belongs not to the Spiritual but to the Material and intellectual plane of life—But continues the Priest—"There *may* be things not only in the heavens, but beyond the intelligible universe which are not dreamed of in our philosophy." There *may* be but I am Agnostic, that is, I know I don't know it thus contradictory stands the high priest himself; because he knows it not, he will not believe any other person knows it being spiritually blind himself he cannot believe any other person can see, "though a man declare it unto him"—Thus the Agnostic makes himself easy and dozes and dreams his life away—He feels composed and smiles at our ignorance in believing in spiritual realities that have no existence—Such ones pity our weakness and would gladly help us on to Scientific ground, all this while they acknowledge they have nothing to look to or rest on but nature, themselves being the top round. So at last they rest on themselves, a forlorn hope, a broken stick, knowing if they know anything, that they must soon perish and pass away as forest leaves:—All this confusion of thought, this incoherency and blindness come from the fact that they are materialists and that spiritual things are incognizable by the intellect; if they were, animals could see spiritual things; but they cannot as "*spiritual* things are spiritually discerned," not intellectually. Such ones may behold persons engaged in worship and smile at their folly and pity their weakness, without knowing what they are smiling at when the weakness, ignorance and folly are with themselves though admitting there may be a power above to whom we

should pay homage. Such a thing *may* be possible as a future existence, and there *may* be such a thing as a future accountability to the power that caused our existence here but we don't know it say they, and there may be such a thing as future rewards and punishments, but no one knows it and all such are spiritually dead while they live and I would say with the Apostle: "Awake thou that sleepest and arise from the dead and Christ will give thee light."

*Believe and obey, then ye shall know.* "The blind shall see and the dead be made alive." Here the Agnostic will say, how am I to know this? To which I would answer, by a change of base. I have shown yours to be untenable, looking and depending on something inferior to yourselves, you being an effect look to the cause of your being in prayer and supplication, then deliverance will come, then you can unite in the worship of that Power, not mechanically merely but in spirit and in truth being quickened into spiritual life. Christ does not promise by the aid of Science to quicken the intellectual man, but to quicken the spiritual man, when this is done we are new creatures "old things will have passed away, all things become new and all things of God."

*South Union, Ky.*

### FAITH AND WORKS.

ALONZO G. HOLLISTER.

It is written; "The just shall live by faith." But "faith without works is dead," therefore a faith that saves must be a living principle, producing works, or fruits, whereby its quality is known. Hence, those who receive the faith of God in Christ, which teaches

among other things that every one will be rewarded for their works, good or evil, according to the strict rules of justice, work out for themselves the character of Sons and Daughters of God, by ceasing from their own wills that they may do the will of God, and manifest His righteousness in their conduct, by the fruits of a righteous faith. "Herein is my Father glorified, that ye bear much fruit."

The belief of one who sins, and trusts to be saved by the merits of another, from meeting its consequences, is equally manifest by works. He professes to believe and follow Christ who knew no sin, but really believes he cannot live without sin, which in one sense is a fact, because his life is in those works which Christ requires his subjects to hate and forsake—and should he utterly renounce and forsake them all, he would certainly die to all carnal pleasure, as did Jesus, and rise with him in the resurrection of life eternal. But, "Why call ye me Lord! Lord! and do not the things that I say?" "He that committeth sin is the servant of sin," and "no man can serve two masters, for either he will love the one and hate the other, or else he will cleave to the one and despise the other."

It is evident from the writings of the Apostles, that those who honestly obeyed Christ's doctrine from the heart, received power over sin. But those who, under a profession of following Moses cleaved to sin, despised God's messengers of their own time, of whom Moses testified. And so loving sin, they were blinded and led by it, for which cause, they hated and persecuted unto death those messengers of Truth, who endeavored to persuade them to cease from sin,

that they might not reap its wages. Consequently their "green tree" ceased to bear fruit to God, and became "the dry tree," and their house was left unto them "desolate" of any saving grace or virtue. Hence, after all the good grain that was among them was harvested by the messengers of Christ, the protecting power of God was withdrawn, and "the flood" of clashing and destructive elements which sin ever generates, consumed and swept them out of the way.

And just so surely as history repeats itself through the operation of interior causes, may all ecclesiastical organizations claiming the name of Christianity that make provision for the works of natural generation, and the gratification of the corrupt propensities of fallen nature, read the decree of their destiny in Revelations, xviii. For all systems that are built upon hearing the sayings of Christ, and doing them not, are likened to a house that was built upon the sand. And when the rains of heavenly righteousness descended, and the floods of light and truth came and beat against that house, it fell, and great was the fall of it, because it was founded upon the sand. Such are all the buildings erected, (not by God) but by men who profess to follow Christ with their lips, but deny him in works, and thus dishonor his name. Of whom Christ said "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out demons? And in thy name done many wonderful works? "And then will I profess unto them I never knew you, depart from me ye that work iniquity." Repent! Repent! for that day is revealed which shall try every man's work.

O that all men would hearken and

obey the silent monitor conscience, cease to do evil and learn to do well, that they may receive and know the voice of God in His messengers, in their own age and time; and commence the practice of those works that belong to their everlasting peace and to lay up an interest and substance in eternity; which begins here, in all who obey the law of eternal life revealed in Christ.

*Mt. Lebanon, N. Y.*

### TESTIMONY OF RICHARD TREAT. NO. 2.

IN about a month I made another visit, and carried my wife with me. By this time the enmity of the wicked began to show itself. The children ran out of the houses, hallowing, Shakers, Shakers, and mocking us as we passed along the road. At this time my wife confessed her sins, and set out with me in this self-denying way. I found the testimony had greatly increased since my last visit. The word of God in Mother and the Elders, was swift and powerful beyond expression. It was like a two-edged sword against all sin and all manner of uncleanness. Many people continually resorted there to hear the word of God and learn the way of salvation; and many confessed their sins and set out to take up their crosses.

Mother Ann's testimony was like flames of fire to search out and bring to light the hidden works of darkness. She exposed with keen and cutting severity the deceitful craftiness of men and women, showing that all these practices proceeded from the nature of lust, the seed of the serpent; that it produced self-defilement, deceit, hypocrisy and all manner of evil communication, which

tended to corrupt the mind, to darken and defile the senses, and sink the soul into the filthiness of the flesh and separate it from God. Her testimony was the most mortifying to a carnal nature that can possibly be imagined. Never since the world began, was the nature of lust so powerfully and so effectually exposed. Yet the tenderness and charity of Mother and the Elders toward poor souls who were lost in the flesh, and honestly desired to find the way out, was as boundless as their severity against sin.

While I was there four high minded and foppish young men came on a Sabbath morning, and rode to the house and hailed it, and said, "We understand that there are those here who have the spirit of discernment, and can tell people their sins; and we want to have ours told." Mother and Elder William went out and invited them into the house;—they refused to come in, but insisted upon having their sins told. Instantly the power of God fell upon Elder William, and he exposed their sins to them with such plainness and such power, that they hung their heads, and were ashamed even to look each other in the face, and mounted their horses and made off as fast as possible.

Great numbers of people came from various parts to see them, whom they fed and lodged freely, without manifesting any lack of any thing. They would often meet the Brethren and Sisters, at the door, when they came, saying, "Come in Brethren and Sisters, come in; we have but little room in our house; but we have a great deal of room in our hearts." It was clearly evident that they felt willing to give up all their earthly substance, yea, and

their own lives also, for the sake of planting the gospel in this land. This I felt as sensibly as I could feel one hand from the other. They spared not even their own lives, but gave them freely. They were accounted poor, having nothing but what they gained by their honest industry; though they had taken up a lot of land which they held by lease in perpetuity from Stephen Van Rensselaer, Esq. yet it was in a wilderness state when they took it. By their industry they cleared some part of it, so as to accommodate themselves and their little family with some pasture and tillage land. It appeared evident, however, that they could not devote what little they had to feed so many people as were continually visiting them, without suffering materially themselves.

I returned home, and the Brethren in New Lebanon, taking these things into consideration, agreed to send something for their relief. Accordingly we collected nine sheep to send them, and David Darrow undertook to drive them to Watervliet: and having proceeded within about eight miles of Albany, he was pursued by some evil minded men from New Lebanon, who robbed him of the sheep, and seized his person under pretence of treasonable conduct. Though the malicious conduct of these men evidently proceeded from a spirit of enmity against this new religion—the testimony of the gospel which had then just been received and embraced by so many people in New Lebanon; yet the pretence for these rash proceedings was as follows: it had been reported that Mother Ann had come over in Burgoyne's army, and engaged in plotting against the liberty of the country. Many who opposed the testimony and rejected the

cross of Christ, were willing to believe these reports, and were ready to assist in any means to overthrow the leaders of the work, and suppress the testimony. Hence, these enemies of the cross, having received information seized this occasion to vent their malignity by charging with a design of conveying his sheep to the enemy. The event showed the real object of these malicious persecutors.

David Darrow, after being robbed of his sheep, was required to give bail for his appearance at Albany for trial. At the time appointed, he appeared before the commissioners in Albany, in company with Joseph Meacham and John Hocknell. They were all three committed to prison without any trial. A few days after this, Mother and the Elders were taken from their own dwelling and conducted to prison also, without any trial. Such were the measures taken by their enemies to suppress the work of God, and prevent the spread of the gospel. But the measures taken to destroy the testimony of Mother and the Elders, instead of producing that effect, was the very means of extending its power and increasing the number of Believers. The prisoners, conscious of their own innocence, and filled with the power and gifts of God, sung and praised God in the prison, that they were counted worthy to suffer persecution for righteousness' sake. This gave offence, and was the occasion of their being removed from the jail in the old City Hall, to the prison in the old fort on the hill. There they were visited by many people, who heard the testimony and confessed their sins in this prison.

I visited the Elders while they were in prison. The mighty power of God



which attended their singing was so extraordinary, that it really seemed to me as if the very foundation of the prison trembled. After they were released, I visited them frequently, at different places—at Watervliet, Harvard, Ashfield, Hancock and New Lebanon, and found a continual increase of the power of God. In all the many privileges I had with them, I never saw the least fault in them, neither in word nor deed. They were like angels in my view, being continually filled with the gifts and power of God, and striving, with great fervency of spirit, to help souls to God, that they might have the law of Christ written in their inward parts, and be able to keep the gospel when they should be left without their present help. Hence they labored in sorrow and sufferings, and spared no pains to plant and establish the gospel in this land.

I visited Mother just before she left this world. She counselled me to be faithful and keep the way of God. She spoke in the spirit of prophecy and said, "The time will come when the Church will be gathered into order, and then it will be known who are good Believers. But that is not my work; my work is nearly done." I then took my leave of her. I never saw any thing in her but godliness, from the first day to the time she left this world. I know by the spirit of God that dwelleth in me, that she is the Lord's anointed—"the Bride, the Lamb's wife—in whom is no guile."

In persecution she suffered exceedingly, and with great patience. In sorrow she exceeded any one I ever saw. Many times have I seen her on her knees, in tears, crying to God with such cries as I never before heard from any mortal. The energy of her spirit was so great,

that it seemed enough to break the hardest heart and melt it into tears. Such was her labor and tribulation to plant and maintain the gospel. At other times she was filled with great joy, and would fill a whole assembly with this gift in a few minutes. Even the heavenly joy that seemed to shine in her countenance, was sufficient to cheer the heart of every beholder.

Mother and the Elders never spared any pains in teaching the Believers in every good work. They often told us that if we would be faithful, we would be "blessed in our outgoings and our incomings, in our basket, and in our store," both in things temporal and spiritual. These promises we have found verily fulfilled, even beyond all our expectations.

Elder James Whittaker, who succeeded Mother in the Ministry, was boundless in charity, as well as Mother and Elder William. He was very faithful in building up what Mother had planted; in purging out evil, in supporting and encouraging the feeble, in strengthening the weak, and in preparing the people for that order in a church relation which was at hand. He often warned us to keep the testimony we had received from Mother, pure and unspotted. He would often say, "We have given you the gospel;—see to it that you keep it, and make a good use of it." He was a bright example of love and kindness, meekness and innocence: he was indeed like an angel before the people. Sometimes he would exclaim, "O, the glory of Zion! When you see Zion flourish and bring forth fruit, then know ye that the root is holy."

This might be sufficient evidence to the world, if they had no other. The



evident prosperity of this Society, both in things spiritual and temporal, is enough to show that it is not built on a false foundation. Every malicious slander, that is published and circulated against the Society is without a cause. Now I would ask the candid reader, what more striking evidence can we have to prove that Mother Ann was really anointed of God to usher in the latter day of glory, and bring in the kingdom of righteousness and peace, and make an end of sin, than the abusive slanders and calumnies that are poured out against her and her faithful followers? For Jesus Christ said, "If they call the master of the house Beelzebub, how much more then of his household?" He was called "a wine-bibber, a friend of publicans and sinners," and all manner of evil was spoken against him falsely. This was, and still is considered as an evidence that he was not of the world, and therefore the world hated him.

Mother Ann was slandered by those who delight in slander—by those who delight to feast on the iniquities of the righteous, and who hunt for iniquity in the followers of Christ, as the raven and the vulture seek after the dead carcasses of those who fall in battle.

*Mt. Lebanon, N. Y.*

#### BAND OF HOPE FOR MUTUAL IMPROVEMENT.

OLIVE CHANDLER.

SYSTEM and method in all things, especially in the kitchen department. Prudence, economy, neatness and utility rife. Table serving attentive and gentle. Be sure that all are equally served. Prominent dishes in the centre. In removing dishes to be washed class them—cleanest first, table plates, dishes for food, etc. Rough dishes used for Cooking, washed before meals. Each article assigned a place and kept there, when not in

use. Spoons assorted, deposited in proper place.

Laws of Hygiene obeyed. No lunch. No intoxicating beverage, used for any purpose. Nature is true to her law; none can transgress without her penalty.

All are solicited to study plans for development and progress, material, intellectual, and spiritual. Each endeavor to act for universal good, for harmony and peace; lending aid to those in the rear. Overcoming evil with good. Let no angry word defile the lips; nor slanderous gossip move the tongue! Keep the Golden Rule inviolate. Judge not. No ventilation of evil, or faults; but confess wrongs. Premiums awarded to the most efficient.

*Harvard, Mass.*

#### WHAT TIME IS IT?

What time is it?

Time to do well—

Time to live better—

Give up that grudge—

Answer that letter—

Speak that kind word to sweeten a sorrow;  
[morrow.

Do that good deed you would leave till to-

Time to try hard

In that new situation;

Time to build up on

A solid foundation,

Giving up needlessly changing and drifting,  
Leaving the quicksands that ever are shifting

What time is it?

Time to be earnest,

Laying up treasure;

Time to be thoughtful,

Choosing true pleasure;

Loving stern justice—of truth being fond;

Making your word just as good as your bond

Time to be happy,

Doing your best—

Time to be trustful,

Leaving the rest,

Knowing in whatever country or clime,

Ne'er can we call back one minute of time.

—*The Catholic.*

WE are strong when God is with us.

## THE MANIFESTO. AUGUST, 1886.

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### NOTES.

#### CHRISTIAN LIGHT.

JESUS gave the disciples a remarkable lesson in practical righteousness when he instructed them how to use their gospel light. Whatever they may have been before this date, they were now exhorted to let their light shine before all men.

These disciples, in all probability, even in their new calling, manifested no great anxiety to have their order of life either seen or known. Possibly they preferred to take their nets and still follow their occupation of fishing. At the same time they were anxious to be the disciples of so good a Teacher, who held forth the promise of an hundred fold reward in this world, and with this the assurance of eternal life.

Poor people are always interested in the multiplication of the treasures of this world, and the sudden accumulation of an hundred fold, must have seemed very inviting to their unspiritual minds. It was a gospel preached to the poor,

and by them it was received into thankful hearts.

They had not learned that by accepting the words of Jesus, they were to become evangelists and preachers of the word of God; but having given to them the light that came down from heaven, he was anxious that they should use it. It had raised them from an earthly order into a better element, and was well calculated to remould their lives, and to make them men of God.

"Let your light so shine," said he, "that others may see your good works." The presentation of bad works had been sufficiently prominent to be a characteristic feature among men and hence the demand for a radical change. It was to be manifested in their lives, rather than in their words.

Any Pharisee could boast of his good works, in fasting twice each week, and in giving liberally to the poor, but the exhibition of a practical righteousness was what the Pharisee had never learned.

To impress the importance of this new life more clearly upon the minds of the disciples, Jesus brought forward this simple illustration.

"No man when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light." Luke, viii., 33.

The light was to be an object of attraction, people wanted to see it; to ascertain if it was better than what they were using. They would make inquiries about it, to learn to whom it belonged and from whom it was obtained.

Jesus would impress their minds with the fact that this light was the gospel testimony and that it was intended for the salvation of the family of man.

They must use it for the good of others, as they had received it,—Freely, liberally and charitably.

A miserly use of gospel treasures is equally as inconsistent as a miserly use of the blessings that fall to our lot in this world. It is not giving as God gives. It is not seeking diligently to find that which has gone astray, that it may be brought home to God.

The followers of Christ to be consistent with their own doctrine must have respect to the manifestations of his spiritual life. And this life was righteousness as measured by the testimony which he gave, as one test of discipleship;—"Whatsoever ye would that men should do to you, do ye even so to them."

A few such vital evidences of Christian fellowship which become in the soul like "a well of water springing up into everlasting life," stands far in advance of any churchal system of forms and ceremonies that men may have devised.

#### REMINISCENCES OF MY SHAKER CHILDHOOD.

##### SUMMER.

"How dear to my heart are the scenes of my childhood  
When fond recollection presents them to view."

MORE than twenty five years have elapsed since I dwelt among the scenes of childhood which I shall now recall with such success as will hereafter appear.

Childhood is with the majority of little folks the joyous season of life and Summer is the very time of delight for most children everywhere,—but in no place is it more thoroughly enjoyed than among those modest people termed Shakers, or it was thus in my experience and I presume it is the same with the children of to-day.

First then among all pleasant memories I shall place our school time, where every day

rain or shine we scholars wended our way to the little temple of learning. The path from our dwelling thereto, lay through high roadside grass, nodding buttercups and daisies, which was often rendered especially gay, with the music of the bobolinks that seemed to revel in the fragrant hay fields bordering the road on either side.

Never, since then have I seen the Sun shine as brightly, or felt the breath of the meadows as balmy, nor have I ever listened to a bobolink since, though I have often longed for its song inexpressibly. I remember, that years after, when recovering from a severe illness on being asked, what I most wanted I replied most earnestly; "To hear a Shaker Bobolink sing." It really seemed to me that its song would restore me at once.

The Summer School was my especial delight and my daily reward or penalty then was the approving smile or the rebuking frown of the Teacher, and in fact, I sought only the former and dreaded only the latter in those thoughtless days. The lessons we learned, the songs we sang, the recitations, dialogues, &c., in which I took part come back at my bidding now, seemingly like a cluster of precious memories, as also does the gentle tones of a voice long since silent on earth.

To vary our exercises, our Teacher often selected appropriate dialogues from our School Readers for us to commit to memory and personate as well as we could, thinking thereby that a little exercise of muscle as well as of brain, would promote the health of both. One scene from the ancient drama of Pizarro and Gomez (by Kotzebue) interested me exceedingly for my part was to play sentinel and guard the unfortunate Peruvian Alonzo. Of course I tried to manifest great authority as I passed up and down the entry door guarding the imaginary captive. I dare say my classmates have not yet forgotten how they pleaded in Rolla's behalf,—but how long ago it all seems! So easy was it then to learn, so delightful to excel others too.

When vacation came we went to gather berries of all kinds, and then it was that we were overjoyed to find that we were to belong to the favored berrying party.

On a little range of low hills West of the

Village we frequently spent the live-long day in plucking the juicy wild fruit, reaching home at early twilight, weary 'tis true, but happy and O so hungry!

How often I have looked from these hill tops to the lofty majestic old Kearsarge as it seemed to lean against the western sky, purpling in the oncoming darkness, or hiding its summit in a crown of fleecy clouds! Ah, those were useful happy days made bright with youth and hope and thus laying up in memory's storehouse a wealth of pleasant recollections, which the hand of Time only serves to endear as it turns our youth to middle age;—

"And now far removed from the loved situation  
The tears of regret will intrusively swell."

The crowning event of the whole year however was the scholars annual ride, so long anticipated, so heartily enjoyed. Who of us can forget the anxious suspense in which we waited for the dawn of that auspicious day?—the hurried breakfast, the joyful starting, the glorious sunrise and the endless conjecture as to our destination?—for that was generally kept as a surprise, and O how we would sing as blithely as the birds or chatter like squirrels and anon gaze in raptured silence at the ever changing scenery as we sped along. The road-side lunch under the spreading trees, the refreshing drink from the gushing spring, these combined, help to render the day so enjoyable, as never to be forgotten.

The year that we went to Weir's Landing and took Steamer bound for Centre Harbor was memorable indeed for it was then we felt we were travellers in a special sense. The modest Steamer to our unaccustomed gaze was a splendid reality as was also the rural hotel. I have since seen much more imposing ones than these, but have never been so impressed with grandeur as on that eventful day. All these delights dear reader made our Summer seem like one continuous day of recreation. The rest of the year was not all spent in play as I shall show you in future.

Anna P. Carll.

*Providence, R. I.*

THE whole mission of Jesus was to draw his disciples from the world.

#### THE LANGUAGE OF CHARITY.

WATSON ANDREWS.

I SEE thee as thou art;  
Not as in days of yore  
A wicked blameful man  
But as a fruit on Nature's Tree.  
Result of godlike play  
An embryonic fruit,  
And it doth not appear,  
I cannot see or know  
What may be latent in that embryo.  
I see thee, not as wrong,  
But as imperfect still;  
Lacking, not good, but growth  
Decades of discipline  
To demonstrate thy worth.  
A royal animal,  
A prince in swaddling clothes;  
To live to fill a throne,  
Or die a slave unknown.  
'To die, that is to sleep,'  
To sleep in slavish fear  
In slavish ignorance,  
A slave to appetite  
A slave to circumstance,  
Or, conqueror of thyself  
And hence of all beside.  
The animal in thee outgrown,  
And thou set free.  
The beastly, harmonized;  
The human angelized  
And the Divine, in love,  
Be seen to rest on thee  
Descending from above,  
The love of God supreme,  
And fellow-man as self—  
Preferring him to self,  
In pleasure, fame or pelf.  
*North Union, Ohio.*

A WRITER in an exchange says: "In one gutter I saw a pig; in the other the semblance of a man. The pig was sober; the man was drunk. The pig had a ring in his nose; the man had one on his finger. The pig grunted; so did the man. And I said aloud, 'We are known by the company we keep;' and the pig heard me and walked away, ashamed to be seen in the company of a drunken man."

—Selected.

## THE FRUITS OF THE SPIRIT.

B. M. "The fruit of the spirit is Love, Joy, Peace, Long-suffering, Goodness, Gentleness, Faith, Meekness, Temperance; against such there is no law."

M. A. W. I am the vine, said Jesus,

And ye the branches are;  
If ye abide in me, Much fruit ye all shall bear  
Continue in my love, and I your Friend will be:  
No harm shall e'er befall Those who truly  
[follow me. T.M.]

M. D. "He that loveth not, knoweth not  
God, for God is Love."

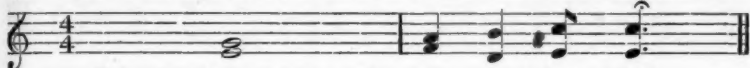
*All sing:*



God is Love we sing with gladness, Sing as an - gels sing a - bove; In  
God is Love re - peat it gen - tly Ech - oes from the world a - bove; May



our hearts is found no sadness, God is wis - dom, God is Love.  
our thoughts, our ev - ery ac - tion Mer - it bless - ing as God's Love.



The Lord preserveth all them that love Him.

J. E.

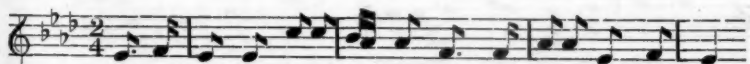
"There's a song of praise in my heart to-night  
And a gladness no words can tell,  
As I think of the love that is holding me,  
That never can change or fail.  
Other love may grow cold as the years roll by;  
Other friends may forgetful be;  
But Christ can never forget his own  
Through the years of eternity.  
Sorrows may gather about my path;  
Kind friends may be borne from my side;  
But the arms everlasting around me fold,

And still I in peace abide.

He hath promised me strength for the stormy days  
As well as for those that are bright;  
He hath bidden me rest in his loving care  
In the darkness as well as the light."

E. K. "God is Love, saith the Evangel,  
And our world of woe and sin  
Is made light and happy only  
When a love is shining in."

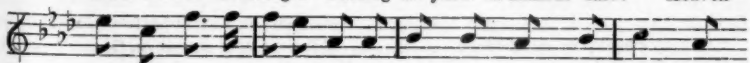
*All sing:*



We are sow - ing, daily sow - ing Seed, in future fruit to bear;



Shall the har - vest bring us blessing Or yield us anxious care? Heaven



guide us, An - gels aid us As we work we'll watch and pray Thus



we'll scatter seeds of goodness To blos - som in another's way.

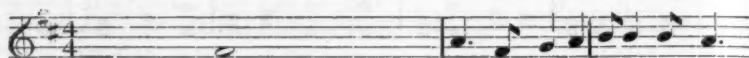
M. A. W. What is Joy?  
 M. D. A Deity believed is joy begun.  
 C. H. S. A Deity adored is joy advanced.

J. E. W. A Deity beloved is joy matured.  
 M. A. W. Chant:

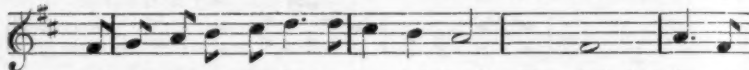


Thou wilt show me the path of life, In thy presence is fulness of joy.

*All chant:*



And the ransomed of the Lord shall return and come to Zi-on with songs



and ev - er - last - ing joy up - on their heads; They shall obtain joy and



glad - ness And sor - row and sigh - ing shall flee a - way.

M. A. W. Follow peace with all men and holiness without which no man shall see the Lord.

J. E.

"Poor worldling! stay thy vain pursuit of peace  
 In empty vanities: no good can live

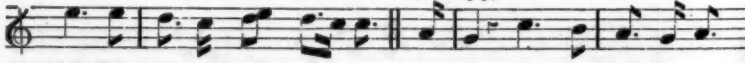
In all the gilded charms that mock thee: cease  
 Thy hold on these; loose every cord, and hear  
 The voice of God: 'Come ye that weary are  
 Ye heavy laden, come, and I will give  
 You rest.' Oh! heed that call! in holy fear,  
 In deep humility, bow down: the star [release.  
 Of hope shall rise, and joy shall speak thy soul's

*Children sing,*



What is the theme our angel friends are sing - ing? What is the

*Youth reply,*



theme from vir - gin lives springing? 'Tis joy, joy! the pure in heart



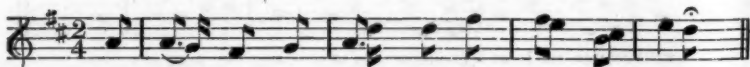
shall see God; Peace, peace shall crown their faith - ful la - bors.

C. H. S.

"In active health or sad disease  
 O ne'er forget that precious word—

He shall be kept in perfect peace,  
 Whose soul is stayed on God."

M. A. W. Sing:



The Lord is long - suffer - ing and of great mercy.



*All sing :*



cious, long - suffer - ing and plen - te - ous in mercy and truth.

J. E. W.

"There is a day of sunny rest  
For every dark and troubled night;  
Though grief may bide an evening guest,  
Yet joy shall come with early light.  
For God hath marked each sorrowing day,  
And numbered every secret tear,  
And heaven's long age of bliss, shall pay  
For all his children suffer here.  
And we will sing though all our day  
Seems dark with pain and loss;  
We know that sorrow's furnace heat  
Consumes alone our dross.  
We know that our dear Father's love,  
Gives both our crown and cross."  
M. A. W. Long-suffering leads to Gen-  
tleness.

M. E. K.

"If a soul thou wouldst redeem  
And lead a lost one back to God,  
Wouldst thou a guardian angel seem  
To one who long in guilt hath trod,  
Go kindly to her—take her hand,  
With gentlest words, within thine own,  
And by her side a sister stand,  
Till all the evils thou dethrone."  
M. A. W. Shakspeare hath said, "God's  
goodness hath been great." What saith the  
holy scriptures?  
M. D. Or despiseth thou the riches of his  
goodness, and forbearance, and long-suffer-  
ing; not knowing that the goodness of God  
leadeth thee to repentance.  
*All sing very softly :*



B. M. "The goodness which struggles  
and battles, and goes down deep, and soars  
high, is the quality of which heroism is made;  
by which the world is salted and kept pure;  
it is the seed which bears fruit in martyrs  
making mankind faithful unto death."

M. A. W. The Scripture saith, "Now the  
just shall live by faith." What is faith?

*All repeat.* "Faith is the substance of  
things hoped for, the evidence of things not  
seen."

M. A. W. Who has given us the most  
wonderful lesson on faith?

Children. The Apostle Paul in Heb. 11th.  
chapter. "By faith Moses, when he was  
come to years, refused to be called the son  
of Pharaoh's daughter; choosing rather to  
suffer affliction with the people of God, than  
to enjoy the pleasures of sin for a season."

M. A. W. Meekness has been defined,  
"As a grace which Jesus alone inculcated  
and which no worldly philosopher seemed to  
have understood or recommended."

*All chant:*

Blessed are the Meek

for they shall in-herit the earth.



Blessed are the Meek,

B. M. Who will speak for Temperance?

Children in concert.

"Tis to thy rules, O Temperance! that we owe  
All pleasures, which from health and strength can  
Vigor of body; purity of mind; [flow;  
Uncclouded reason, sentiments refined."

B. M. Will the little girls tell us what  
our temperance drink shall be?

N. E.

"The sweetest, purest best of things  
That for our use is given;  
Is cool, bright water flowing free,  
Free as the air of Heaven."

E. K.

"Cold water is the drink for me,  
Cold water, pure and bright and free;  
It sparkles on the green hill-side;  
In yonder meadow see it glide.  
I'll take my little cup and dip,  
And of the good, cold water sip,  
And when I am a woman grown,  
I'll drink cold water, that alone."

L. H.

"Twill never hurt my heart or brain,  
Nor make me give another pain;  
So every stronger drink I'll shun,  
And drink the purest sweetest one."

J. E. "The soul having attained, through  
consecration to God unto its highest desires,  
rejoices with joy unspeakable and full of  
glory; God is within and all around. An  
all-pervading purity, and a yearning to be  
forever shut in with God, fills the whole be-  
ing. All things have become new."

M. E. K. Anger no longer struggles for  
the mastery.

B. M. Covetousness no longer suggests  
how to secure gain without honest compen-  
sation.

C. H. S. Pride no longer asks permission  
to flaunt itself to attract the admiration of  
others.

J. E. W. Envy is no longer wounded at  
the prosperity of rivals. Self-ease has de-  
parted, and the soul follows joyfully the  
pilgrim's path, content with the fare found by  
the way.

M. D. The water of life is quaffed in-  
stead of sparkling wine; and the soul's high-  
est delight found with kindred spirits in an  
ocean of Eternal Love.

M. A. W. Thus moving on in life's busy  
routine the "Fruits of the Spirit" are found  
in ripe clusters abounding in the soul."

C. H. S.

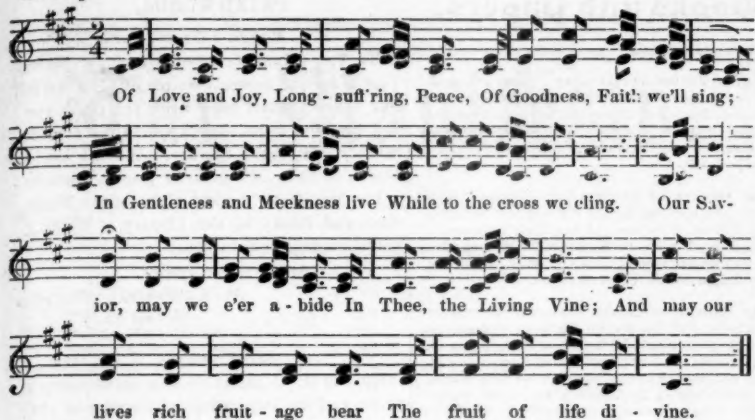
Then *love* thy neighbor as thyself,  
So shall thy *joys* increase;  
Thy ways be ways of pleasantness,  
And all thy paths be *peace*.

M. E. K.

Let *long-suffering* lead to *gentleness*;  
With *goodness* strew thy way;  
And *faith* by bounteous grace supplied  
Will yield thee fruit each day.

B. M.

In *meekness* looking unto God,  
*Temperance* in all things show;  
Thus thou shalt find the law fulfilled  
And heaven begun below.

*All sing:**Canterbury, N. H.*

## CONFESSION OF SIN.

LIZZIE C. FISH.

WE cannot understand how an intelligent person can remain in doubt as regards the importance of this fundamental principle of the Shaker church, when so many examples are to be found in Biblical History, showing that about three thousand years ago it was considered the only "Door of Hope," for salvation. We read that wise old Solomon declared; "He that covereth his sins shall not prosper, (spiritually,) but whoso confesseth and forsaketh them shall have mercy, (forgiveness of God.) Prov. xxviii, 13. This confession was not to be made secretly or alone to God as a great many are willing to believe; as an offering after this form, brings nothing to light, and to hide from the presence of God, even the remotest thought would be impossible. We can only cover our sins from God's human agents, it is before these witnesses alone that the confession must be made, if we wish to obtain that forgiveness and power, which prompts us "to go and sin no more."

We know quite well that the selfish individual who will make an honest confession before a witness, human, like himself, will

deal a death blow to the selfishness that rules the heart, and will experience a joy and confidence which no other sacrifice gives, also that love and forbearance of a heavenly Parentage, which surpasseth all other loves. Was there no Scriptural evidence to declare the necessity of this principle, we are very sure a Shaker church could not exist successfully without recognizing confession of sin as one of its essential basic principles.

It surely could not be the perfect church, spoken of by the Apostle as the "glorious church without spot or wrinkle," for there would be no repentance unto salvation. We know from our own experience that, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. John, i, 7.

*Canterbury, N. H.*

THE spirit of true religion breathes mildness and affability. It gives a native, unaffected ease to the behavior. It is sociable, kind and cheerful; far removed from that gloomy and illiberal superstition which clouds the brow, sharpens the temper, dejects the spirit and teaches men to fit themselves for another world by neglecting the concerns of this.—*English Reader.*

## Books and Papers.

HALL'S JOURNAL OF HEALTH. June. Contents: The new angled Mind Cure Craze; Wonders of the Sunlight; Diabetes; Resuscitation of the Drowned; Cholera Infantum; Tobacco and Cancer; Too much Walking; etc., etc. Office 75&77 Barclay St. N. Y. \$1.00 per year.

THE HERALD OF HEALTH, July, Contents: Hypnotism as a Healing Agent; Sub-normal Temperature; Where does she put her Liver? Women as Navigators; Studies in Hygiene for Women; Let Children go barefooted; etc., etc. M. L. Holbrook, 13&15 Laight St, N. Y. \$1.00 a year.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH for July has for its "leader" a biographical and phrenological sketch of Prof. James B. Richards, M. A. The portrait is of unusual excellence and the character sketch must take rank as one of the best of Prof. Sizer's instructive contributions to the fast-growing literature which looks to the general well of mankind. The sketch is at once a study of causes and their effects; a eulogy on the greatest of greatness, practical humanitarianism; a tribute of affection to a dearly beloved friend and co-worker. It is especially interesting to thoughtful parents and progressive teachers. The reader's sympathizes are at once enlisted with the work to which Prof. Richards was so fully wedded, and in which he attained such remarkable success. Who is worthy to wear "the royal mantle which he has let fall?" Is it a fact that "Familiar Talks about Phrenology for Young People" grow in interest, or is it because the reader is being coaxed into the editor's way of thinking, that each installment seems better than the last?

"Dublin, Ireland," is finely illustrated. "Latter Day Pilgrimages to Mecca," "The Use of Phrenology in Business," "Some Floral Gossip," are brief yet condensed information. "People of an Old Massachusetts Town" is written by one who knows whereof she writes, and the sweet face of Mrs. Elizabeth Taylor Ames, that illustrates it will delight the reader of the article. Every young girl should read "Whose Fault?" "Asthma" may bring consolation to many sufferers. "Water Treatment in Typhoid Fever," is timely as well as sensible. "Notes on Science and Industry" is brimful of good things. Editorially this number of the JOURNAL is up to high-water mark. The "Correspondents" are numerous and the questions asked and answered are always of general interest. \$2.00 per year; 20c., per number. Fowler & Wells Co. Publishers, 753 Broadway, N. Y.

## Deaths.

PRUDENCE PARKHURST, May, 24, 1886, at Union Village, Ohio. Age 76 yrs. 2 mo. and 17 days.

## KIND WORDS.

Mobile Library. June., 1886.

TO THE MANIFESTO:—Your little Magazine is such a constant source of pleasure in our Library that I must write and thank you for sending it so regularly to the Franklin Society and Mobile Library. When I am in search of pure little gems of poetry I turn to "The Manifesto" amidst all the other Magazines and Books in the Library. Wishing you success, I remain your,

Appreciative reader,

A. C. Moses.

Librarian.

San Francisco. June, 1886.

EDITOR H. C. BLINN:—As a messenger of peace and an inspiration of courage to the hungry human soul, I found your "Manifesto" on file in this city no doubt casting a seed here and there among thirsty mortals, which will in time bear good fruit, as one of them I kindly thank you. Leopold Hohman.

New Bedford. Dec. 1885.

SIR:—I am directed by the Trustees to return you their thanks for your donation of The Manifesto, 1885 which have been placed in our Library, and will be duly acknowledged in our next Annual Report.

George H. Dunbar, Secretary.

## THE UNION LEAGUE CLUB.

New York, July, 1886.

MR. HENRY C. BLINN:—Your donation to the Library of the MANIFESTO has been received, for which, in behalf of the Club, the Library Committee returns its grateful acknowledgments.

Respectfully,

Ellsworth Totten,

Librarian.

THE servants of God should not be content to remain receivers of His love and goodness. The rivulets and rills when refreshed by the dews and rains of heaven, in their turn gladden and refresh the lands through which they flow. The receiver of blessings should as freely dispense them. A. E. N.